the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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APRIL 22, 1959

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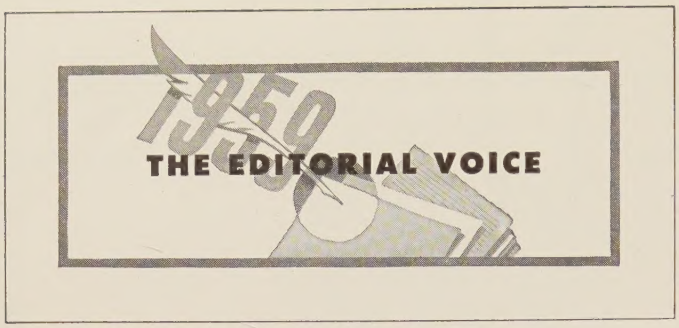
SHUMAN HALL, NYACK MISSIONARY COLLEGE (SEE PAGE

In this issue

DIVINE PREPARATION FOR CHRISTIAN LEADERSHIP

By Rev. S. A. Witmer, Ph.D.



THE DECLINE OF GOOD READING

The reading habits of the average evangelical Christian in the United States, as far as I have been able to observe them, are so wretchedly bad as actually to arrest the spiritual development of the individual believer and block the progress of the faith he professes to hold.

So powerful is the effect of the printed page on human character that the reading of good books is not only a privilege but an obligation, and the habitual reading of poor ones a positive tragedy.

Of course I do not here refer to the output of the yellow press. I think we may safely assume that no true Christian would stoop to read the under-the-counter literary obscenities of the corner newsstand or the hole-in-the-wall bookstore. By "poor" books I mean the religious trash being turned out these days by the various publishers under the name of Christian. Tons of this stuff are produced each year to satisfy a market which a previous output has in large measure helped to create.

This religious rubbish is mostly fiction and serves three ends: It helps to fatten the bank account of the evangelical "novelist" who writes it; it keeps the publishers in business, and it feeds the depraved, or at least underdeveloped, appetites of the demi-Christians who find serious reading hard going but who lap up the denatured pabulum of the press as avidly as a kitten laps cream. And if I were allowed a choice I would go along with the kitten, for cream is both tasty and nutritious, while the average religious novel is wholly lacking in nutriment and is found palatable only by those persons whose taste buds have been debauched by prolonged exposure to Christian literature which is, if the truth were told, neither Christian nor literature.

Were a Christian to backslide and read a bad book secretly, as the proverbial schoolboy is said to read the dime novel behind his geography book, one could hope that he might later come to himself and leave the swine pen for the father's house; but what are we to say when bad books become part of the approved curriculum for evangelical Christians in almost all churches? What can we do when books of a mental level not above nine years are hailed as masterworks and given rave reviews in the religious press? What are we to say when the melodramatic love stories and spine-chilling adventures of a generation ago are retold by our modern religious writers with a bit of pious dialogue sandwiched in between torrid love embraces or "drop-thet-gun-podner" artificialities to sanctify what would otherwise be a wholly evil production?

Being free from external compulsion, the Christian public quite naturally reads what it likes; and apparently it likes inferior religious literature. Should the conscience protest against the waste of time and energy involved in chronic addiction to literary trivialities, it is soon subverted by the argument that practically everyone approves such stuff, almost all religious publishers produce it and all the bookstores sell it. So what chance does one feeble conscience have against such tremendous odds?

All this accords with the false philosophy current among us which holds that to read *anything* religious is better than nothing, so we continue to produce literary mediocrities, vapid, amateurish, illiterate, and dedicated to the proposition that anything goes if only somewhere in the book someone makes the point that everybody ought to be born again. No matter how impossible the book in style and substance, if it puts in a dutiful plug for the gospel now and then, the evangelical leaders will bless it with their imprimatur and *nihil obstat.* Indeed it is hardly too much to say that illiterate religious literature has now become the earmark of evangelicalism. It is lamentable that we are content to leave quality to the Catholic and the liberal.

Why does the gospel Christian of today find the reading of great books almost beyond him? Is the intellectual capacity of the evangelical of 1959 inferior to that of his spiritual progenitor of two hundred years ago?

The answer to the first question is somewhat complicated, but the second can be answered easily and correctly with an emphatic *No.* Intellectual powers do not wane from one generation to another. We are as smart as our forefathers. Any thought they could entertain we can entertain if we are sufficiently interested to make the effort.

The major cause of the decline in the quality of current Christian literature is not intellectual; it is spiritual. To enjoy a great religious work requires a degree of consecration to God and detachment from the world that few modern Christians have experienced. The early Christian Fathers, the mystics, the Puritans, are not hard to understand, but they inhabit the highlands where the air is crisp and rarefied and none but the God-enamored can come.

Rather than climb the mountain we choose to dig our shallow caves a few feet above the floor of the valley. Our spiritual moods and emotions are degraded. We eat and drink and rise up to play. We take our religious instruction in the form of stories, and anything that requires meditation bores us. And writers and publishers contribute to our delinquency by providing us with plenty of religious nothing to satisfy our carnal appetite.

O ye Americans, our mouth is open unto you, our heart is enlarged!

"*Give attendance to reading . . .*" (1 Tim. 4:13).

Personal encounter with God is the basis of all profitable service—man's part is to hear.

Divine Preparation for Christian Leadership

By REV. S. A. WITMER, PH.D.

ONE factor in the preparation of men for God's service that stands out in the Word is *personal encounter* with God. God singled out men, revealed Himself and spoke to them, called them, and laid His hand upon them.

Moses met God in the burning bush experience. Isaiah encountered God in a revelation of His majesty and holiness as he was entering the Temple. The "word of the Lord" came to Jeremiah with sovereign authority: "Thou shalt go to all that I shall send thee." When a zealous Pharisee was confronted by the risen Lord on the Damascus Road, it took only moments for proud self-righteousness to be crushed, a cry of surrender uttered, and a life completely changed and redirected.

One of the most complete records of the preparation of a man of God is that of Ezekiel in the first three chapters of his prophecy. His call was divinely initiated, not humanly sought. The record begins with the heavens opened, the word of the Lord coming "expressly unto Ezekiel," and the hand of the Lord being laid upon him (1:1-3). Then follows human perception; seven times in the first chapter it is said that Ezekiel "saw" and "heard."

Nowhere in the Bible record are men seen seeking a call from God. Rather, the tendency was to withdraw from the imperial summons of a sovereign God. Sometimes Christian young people become very much concerned about their call, particularly if their fellow students are very sure about being called. But human responsibility is not with the call, which is a divine prerogative, but with *hearing*. It is the Christian's privilege to live within calling distance and to have the listening ear.

The next step in Ezekiel's preparation was the infilling with the Spirit of God. "The spirit entered into me" (2:2). The Holy Spirit infused his whole being and from that time on personally directed and energized him in all of his prophetic work. With Ezekiel, as with all true men of God, encounter did not end with a single crisis; it was continued in a divine-human fellowship and partnership through the indwelling of the Holy Spirit.

The next encounter was a call to a specific ministry: "I send thee to the children of Israel, to a rebellious nation" (2:3). This step was not unique with Ezekiel. Men who have had the unmistakable mark of God's approval on their ministry have been conscious of being instruments in the hands of God for a specific mission. It is argued by some that the Great Commission is all the call a Christian needs. If a call is needed, it is to stay at home. This is as absurd as to hold that when President Wilson in 1917 called on the nation to "fight the enemy" he expected everybody to grab a gun and head overseas. Certainly an all-wise God should be credited with more strategy than human beings in mobilizing resources! It is possible and it is scriptural for men to be called to specific ministries.

The next step in Ezekiel's preparation was a striking kind of personal encounter; he was to eat the Word! "When I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel."

The meaning is unmistakable: Ezekiel was to assimilate the Word of God; the message was to get from the outside to the inside and become a very part of his being. He was to feel deeply as well as know clearly the Word of God to His people. He was to become a man of holy convictions with a hatred for sin and compassion for the sinner. God couldn't be satisfied with a poll parrot or a mechanical robot. He wanted a prophet who would speak for Him with understanding, with authority and earnestness. The message and the messenger had to become one. And Ezekiel was to become a man of such integrity that he would deliver God's message with all fidelity—"whether they will hear, or whether they will forbear." Ezekiel was to speak what God wanted said, not what backslidden Israel wanted to hear.

With this pattern of preparation before us, what can be said of our contemporary theological schools, particularly Bible colleges, where men are being trained for the service of God? The scriptural pattern provides a basis for evaluation. If divine encounter is the essential factor—the very essence—of the preparatory process, what place do ministerial programs give to it?

Dr. Witmer is president of the Accrediting Association of Bible Institutes and Bible Colleges.

At first glance there seems to be little in common between modern mass methods of producing Th.B.'s and B.D.'s and the intensely personal preparation of God's servants as recorded in the Scriptures. In the latter the divine factor is prominent—God calling, enduing, transforming, illuminating, empowering and commissioning. In the former the human factors are frequently given prominence—organization, administration, curriculum, standards, credits, degrees and so on.

Now the human and divine factors are not antithetical; they usually work hand in hand. While they complement each other, it is nevertheless important to recognize the limitations of the human and the prerogatives of the divine. God ordains men to accomplish His ends. There is the office of teacher "in order fully to equip His people for the work of serving" (Wey.). But the teacher himself is to teach through the anointing of the Spirit of God, and he depends on the Holy Spirit to quicken truth to the heart and mind of students.

Educators in our Bible colleges are aware that *they* cannot produce men of God. They can instruct and counsel, but the Lord must add the increase. They can set the conditions that are conducive to the work of the Spirit, but the shaping and molding of lives into the image of Christ is the work of God.

Let us note some of the points in our training programs where divine encounter is essential. The first is in student recruitment. Rockefeller funds have recently become available to search out students in colleges who have aptitudes for the ministry and then to attract them to seminaries. Other funds have become available to assist them financially when and if they do choose ministerial preparation. Money and personality diagnostic tests are now the hope of relieving the shortage of ministerial candidates!

Bible colleges are not expected to resort to such methods, but the recruiting techniques often advocated leave little that cannot be achieved by fast promotion. Possessed with the notion of *size,* concern is all too often with numbers of students — quantity instead of quality. There is no place in the whole program where prayer is more needed than in admissions so that students come by *divine appointment* rather than by human solicitation.

Another point where the divine factor needs to be recognized is in student retention. A liberal admission policy in a Bible college can be justified. Sometimes young people are not converted or dedicated to the Lord until late in high school and their academic record does not disclose the new potential received through the grace of God. Sometimes young people seeking admission have not settled on their place in life and they can well benefit from the stabilizing influence of a year or two in a Bible college. Others come for the express purpose of preparing themselves as helpers rather than leaders.

But when a student chooses and pursues a course of ministerial preparation, whether pastoral or missionary, the question of retention becomes critical. He should only be granted the privilege of pursuing that course to the end if he gives evidence that God's hand is upon his life, that he is divinely called and motivated, that he is growing and maturing into Christlikeness. If after a reasonable probation he

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"There is no substitute for training," and Alliance Bible colleges are established for the purpose of training men and women who are called of God to communicate the gospel to this present generation and to lead believers into lives of spiritual victory and fruit. You share in this ministry of training by your prayers and your gifts.

Meeting of the General Society

A meeting of the members of the General Society is hereby called to take place on Friday, May 15, 1959, at 1:45 P. M., in the First Presbyterian Church in Buffalo, New York, in connection with the meeting of the General Council of The Christian and Missionary Alliance, for the purpose of electing delegates to Council by adopting the report of the Council Committee on Credentials and to conduct such other business as may properly come before this body.

W. T. Smalley
Secretary.

Singing the Shepherd's Praise

A study based on Psalm 23

By NILS E. GUSTAFSON

SOME call this the Shepherd's Psalm, some a Psalm of David. Both names are correct but it is specifically a Psalm to the Shepherd.

How we love it. Parents teach it to their little children. From childhood to old age we love to lean upon its many comforts. That is as it should be, for the best praise we can give the Shepherd is to rest in His loving care, to trust Him. But it also has a present-day message for us that is not being emphasized.

David was a shepherd. He knew a shepherd's life, the loneliness of the days and nights without human companionship. His was the care of the sheep, and upon that care depended the sheep's productiveness—in food, clothing and lambs. The loneliness of the shepherd is good for the sheep, and not bad for the shepherd. The sheep have the shepherd's full attention and interest, for the shepherd's mind is not divided. "Divide and destroy" is a method that Satan and men have used for ages, be the battle against man or God. It is still effective.

There is another blessing in loneliness and David found it. He used it for meditation and praise to God. That kept his heart tender and praiseful; it filled his heart with love while it drove loneliness away. David was a better shepherd because of it, and both the sheep and David's father, whose sheep they were, profited by it. The Lord also profited, for out of his experiences David came to see that he was God's sheep, the Lord was his shepherd.

It is of the Lord that David took up his pen and wrote this beautiful song of praise. Centuries later when the Lord had about concluded His earthly ministry His thoughts were toward His sheep. Speaking to Peter, He gave him three commands: "Feed *(bosko)* my lambs"; the young lambs, whether in years or in experience. "Tend *(poimaino)* my sheep"; that is, guard, and direct my flock. "Feed *(bosko)* my sheep." He was to feed and tend not only the younger members of the flock of God, but all. That these words of our Lord were not alone for Peter and his day, a careful reading of First Peter 5:1-3 and Paul's words in Acts 20:28-31a will show.

It is from the thought of shepherding that we get our modern word "pastor." What is required of a good pastor? Since David was one and he found the Lord the same, we shall find our answer in this psalm of praise to the Shepherd. It is here we see the Shepherd guiding, feeding and guarding the flock.

The good pastor sees to it that the flock over which the Lord has made him the overseer is never in want. God has provided him with everything necessary to do the job. He has the assurance of God's presence, His wisdom, His courage, His strength, His protection—all that he will ever need. Until his vision of the God who commissioned him is big enough, until that vision has become a settled conviction that really holds him, he is not in a position to do the job adequately.

Shepherds lead their sheep, they do not drive them. The shepherd cannot expect to take them beyond the place he is willing to go. It was the vision of the Lord, as his Shepherd, that transformed David's life and equipped him to wait patiently for God's moving in all the affairs of his later life. From the day he scorned the giant Goliath until he turned over the reins of human government to Solomon, his vision of the adequacy of God upheld him.

Jesus commands, "Tarry . . . until ye be endued with power." The Holy Ghost has been given, He has come. And Jesus said it is He that has come to reveal both Jesus and the "things . . . of mine" to us. If our eyes are not open, what is the reason? Has Jesus mocked us? How can we be the pastors we should be when we can't see Him as we must? The eyes of our minds may see all the provisions He has supplied to us for the task, but unless the eyes of our hearts really see Him, we are not much better than "hirelings," for we cannot do the full job that is required of us. The flock will suffer; they will not produce as they should, and our Father will not receive the benefits to which He is entitled.

Where does the trouble lie? Each of us must learn that for himself. With one it may be occupation with "the things that charm," be they material things or doctrinal disputations. Perhaps it is the dislike of loneliness—that aloneness with God that opens the eyes to His glories and fires the soul with love and passion for the sheep. That is one of the great visions that those who go alone with Him receive from God —His love and passion for the souls of men and concern for their welfare in this evil world. Everything else about God is swallowed up in

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The city of San Francisco, seen from Simpson Bible College, represents the world-wide need confronting Bible college graduates today

Schools That Had to Be

THE Bible school idea arose in response to an urgent need. Its development is more a spiritual phenomenon in the church than the result of calculated planning.

Colleges and seminaries unquestionably have an indispensable part in preparing Christian leaders. Yet in 1883 few graduates were at all interested in a new, unknown and numerically small missionary union that was all atingle with the consciousness of a great calling. This union, which later became known as The Christian and Missionary Alliance, proposed to send missionaries to earth's remotest regions. Its members had a vivid awareness of their personal responsibility for people living in areas of the earth where the name of Christ was yet unknown. But where were the young men and women with training to qualify them for such a task?

A. B. Simpson and his colleagues had the same audacious faith that rang in William Booth's answer to those who asked where he could get his preachers. Said Booth, "God will raise up preachers from the gutters if necessary." Early Methodism in America faced the same problem. Few who answered the call to preach had been to school. Far from discounting the value of learning they heeded the exhortation of their elders to study, and they read books even as they jogged along on horseback.

In the same spirit founders of the Alliance launched a training program adapted to the immediate needs of candidates for missionary service. In the nature of things it could not include all the desirable features of a liberal education. However, what the students may have lacked in educational refinements they made up in devotion and qualities of endurance. The best answer to those who question the wisdom of this departure from accepted standards is an examination of the record. Just as the circuit rider became a symbol of the church ministering to a pioneer people, so the Bible college symbolizes the church marshaling its forces to evangelize the whole world.

The Christian and Missionary Alliance was only slightly ahead of others on this continent in recognizing the value of schools Bible-centered in their curriculum. The rapid growth of this movement confirms the wisdom which prompted that break with tradition. Having no ready-made standards by which to rate them, educational experts scarcely gave these schools any notice. Naturally the attaining of academic excellence is subservient to the practical aims of a Bible college. Students attend, not to "better themselves" but to be better fit for the Master's service.

That in recent years graduates from colleges and seminaries generally have a different attitude toward missionary service is due not a little to the influence of this daring venture in an untraditional type of education. What was begun under the pressure of an urgent need for missionary pioneers both in the homelands and abroad, has proved its worth. An increasing number of college graduates who have heard the call to Christ's service are turning to Bible colleges for concentrated study of God's Word and for the spiritual girding they know they must have in facing the battles that await them.

Today The Christian and Missionary Alliance has four training schools: Nyack Missionary College in Nyack, New York; St. Paul Bible College in St. Paul, Minnesota; Simpson Bible College in San Francisco, California, and Canadian Bible College in Regina, Saskatchewan. The Toccoa Falls Institute and Bible College, Toccoa Falls, Georgia, which is associated with and of one purpose with the Alliance, is recommended to the young people of the Southland.

Each school has come into being as a result of a burden from the Lord on the hearts of pastors and church leaders in its respective region. Many prospective students lived at too great a distance from the original school in New York. For that reason these later schools also had to be. At great personal sacrifice pastors, church leaders, teachers and administrators took in faith the steps which established them. The same awareness of personal responsibility which characterizes the entire Society is a compelling motive on each campus. Students who themselves may not go abroad in their service for the Lord become identified in a very practical way with missions. Their classmates are on the fields, and they cannot forget their inspiring example.

Related as they are to the churches which constitute The Christian and Missionary Alliance, the schools are committed to continue as integral arms of the Society. They are not satisfied with merely being institutions of higher education. Even study of the Bible can become theoretical unless the lamp of learning is replenished with oil—the illuminating, purifying and empowering presence of the Holy Spirit. Impartation of knowledge is essential, training in cultural accomplishments important, and development of Christian character imperative. Yet the Bible college does not stop with these elements of education. Full devotion of every ability to Christ is the ultimate goal for each student. This aim permeates the principal activities of the campuses.

Missionary Prayer Bands. Interest in a particular mission field is occasion for a student becoming a member of the prayer band that meets regularly to pray for that field. Here practice of intercessory prayer becomes established. An alumnus will refer with unaffected pride to having been a member of a certain prayer band. No social or scholastic club could hold a higher place in his esteem.

Friday Evening Missionary Services. Student officers elected to the committee which has charge of the Friday evening missionary services have responsibilities of the first order. These meetings are the climax of the school week. Veterans of the foreign fields bring stirring reports. Recent graduates under appointment to sail bid their schoolmates farewell. Outstanding leaders in other missionary organizations also are heard on occasion in these meetings.

World Missions in Review. Much public notice is attracted by the annual missionary program each school prepares as a review of world missions. In some cases this is presented on one day only; in others the speakers and musical groups go on tour in churches far from and near the school. Without fail the audience response is expressed in young people dedicating their lives and older ones pledging their financial support and prayers.

In St. Paul Bible College practical training means reaching all ages for Christ

Missionary Crusaders. In Nyack a group composed of students whose parents are missionaries spends several weeks holding services in churches. Its members are brightly costumed and speak from an intimate knowledge of life on the fields. This group has done much to increase zeal for missions.

Christian Service Assignments. Assignments on week ends to city missions, churches, Sunday schools, open-air meetings, and institutional and visitation work afford the students experience in active service. Their ministries bear fruit for eternity.

Our schools have made great advances in acquiring suitable buildings. Due attention has been given to beautifying the surrounding grounds. Recreational equipment is incomparably better than in former years. Provision is made for a healthy social life. Nothing is neglected that is important to the wholesome development of earnest young people. In these aspects the Bible colleges resemble other schools. Yet these things are but the earthen vessels which hold the treasure "that the excellency of the power may be of God, and not of (men)." ◆ ◆ ◆

Some of Nyack's "Missionary Crusaders"—missionary children who are themselves preparing for foreign service, knowing all the trials and joys of missionary life

Students at Canadian Bible College present Friday night missionary program

Nyack Burns Mortgage on Shuman Hall

Nyack Missionary College recently celebrated the burning of the mortgage on Shuman Hall, library and administration building.

Built in 1931 and formerly known as Sky Island, the building was acquired by the college in 1954 and renamed Shuman Hall in honor of Dr. H. M. Shuman, for many years president of the Society and of the college Board of Trustees.

The property, including twelve acres of ground, was bought for $75,000. The twelve rooms on the main floor provide reading and reference rooms, with the library stacks located downstairs. Administrative offices and conference room are on the second floor.

The mortgage burning service was held in March. Those taking part were Rev. Nathan Bailey, chairman of the Board of Trustees; Dr. Harold W. Boon, president of the college; Rev. G. H. Johnson, vice-president; L. R. Harper, treasurer; Rev. W. F. Smalley, Education Secretary; Rev. H. E. Nelson, Home Secretary, and Rev. E. J. Bailey, alumni president.

School Jottings

Traveling as far west as Calgary and Edmonton and as far east as Toronto, the World Missions Choir of Canadian Bible College covered about 6,000 miles during March and April. Students dressed in foreign costumes presented the tremendous need for sending the gospel to men and women around the world. . . . The enrollment for the spring semester at Nyack Missionary College is equally divided between men and women, with the total at exactly 500. At a recent chapel service 197 students indicated that they believed foreign service was God's plan for their lives. . . . Western Canadian AYFers attended a youth conference at Canadian Bible College April 1-4. Speakers were Rev. E. S. McVety, and Rev. and Mrs. Don Moreland. Mr. Moreland is youth secretary for the Northeastern District. . . . St. Paul Bible College entertained several hundred high school juniors and seniors April 10-12. Rev. Harry T. Hardwick, president-elect, was the speaker. . . . Toccoa Falls Institute plans a new music building which will permit expansion of all teaching facilities.

SINGING SHEPHERD'S PRAISE

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the fact that He loves His children, and all that He has He has given to them in Jesus Christ. He desires that they prosper, that they multiply.

We can bring that fact home to them only as we empty ourselves of self-love and drink in His glorious Self. This is the very picture that we get of Jesus as He walked this earth. He never did His own will. Where His Father led, there He went, even to the death of the cross. What His Father told Him, those were the words He spoke. What His Father gave Him to do, those were the works He did. Have we grasped the vision Jesus had of His Father? Was it not that alone that strengthened, encouraged and sustained Him even as He tread the wine press of the wrath of God?

Have we had a vision of God? Has it been the vision of the heart —a vision that only the Holy Ghost can give us, and which alone can make us able ministers of the Word of God? Are we alone with God sufficiently to keep our vision clear and effective in our lives? Unless these are operative constantly we are not the pastors He called us to be, and expects us to be. If we are, then this Psalm to the Shepherd can be spoken also of us. Then "when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4). ◆ ◆ ◆

A radio broadcast is given by students at Toccoa Falls Institute

DAVID R. ENLOW, Editor

AT HOME

Church board asks Canada to disarm: Members of the United Church of Canada's Board of Evangelism and Social Service have urged their nation to set a "moral example" by disarming immediately and use the money saved to build a United Nations police force, develop peaceful uses of atomic energy, aid underdeveloped countries and improve educational and social programs.

●

Florida Laymen's Crusade reaches many: More than 400 decisions for Christ resulted from the eight-day Laymen's Crusade for Christ sponsored by the Christian Business Men's Committee of Lakeland, Fla., in coöperation with the Ministerial Association. Total attendance for the nine major meetings was about 13,000, including a Sunday afternoon closing rally crowd of about 4,500.

●

Protestant chapel for New York's Idlewild: The first Protestant chapel to be built at a commercial airport in the United States will be located adjacent to the Roman Catholic chapel at Idlewild International Airport in New York.

ABROAD

Nicaragua radio broadcasts gospel: A new radio voice for the gospel of Christ went on the air Sunday, March 8, in Managua, Nicaragua, with inauguration ceremonies for station YNOL. This was the initial broadcast of the new station and the laying of the cornerstone for a permanent transmitter-studio building.

●

Cuban churches express thanksgiving: Evangelical churches of Greater Havana held a service of thanksgiving to God for the end of civil war. With 15,000 in attendance the program included singing by a 500-voice choir made up of singers from the participating churches, citation of evangelical chaplains who served with the troops of the revolution, and preaching.

●

Venezuela evangelicals to coöperate: With the name *Comité Nacional Evangelico de Cooperacion* (National Evangelical Committee of Coöperation), an organization has been formed in Caracas, Venezuela, to represent the majority of evangelicals working in that country. The purpose of the Committee will be to represent the evangelical community before the government, defend the religious rights and in general serve as spokesman for the evangelical churches.

Christian population in Far East increases: A recently conducted survey of world religions indicates that the number of Christians in the Far East has increased by nearly 100 per cent during the past five years, according to Dr. Clyde W. Taylor, Executive Secretary of the Evangelical Foreign Missions Association. Statistics drawn from studies made in Formosa, Korea, Japan, Hong Kong and the Philippines reveal that there are now 5.2 million Christians in these five areas, while five years ago the number was only 2.6 million.

●

Pioneer Evangelism Committee formed in Japan: A bold new venture of faith—a committee dedicated "to pray for and support full-time Japanese pioneer evangelists with the purpose of establishing new churches"—was announced by Rev. Shintei Higuchi, Executive Secretary of the Pioneer Evangelism Committee. Known as the *Kokunai Kaitaku Dendo Kai,* the organization is entirely in the hands of a committee formed by veteran Japanese pastors.

●

India prays for world-wide revival: Many churches and groups in India have responded to the challenge issued by Christian groups in England to hold monthly nights of prayer for world-wide revival. The first Friday night of each month has been set aside for this activity, and an increasing number of churches are reported to be joining the movement.

●

Javanese plan fall crusade: The East Javanese Protestant Church (Indonesia) has announced the launching of a coöperative crusade for Christ which will last from two to three weeks during September and October. The crusade, which will be carried out separately but simultaneously by every coöperating church in the area, will have the full support of the Bible Society, which will provide a mobile team equipped with Scripture materials.

●

Gospel communications congress set: Cali, Colombia, will be host to a "Congress on Gospel Communications" sponsored jointly by LEAL (Evangelical Literature for Latin America) and the Panamerican Christian Network, September 13-18, 1959. Rev. Robert Searing (C. & M. A.), coördinator, indicated that the congress is expected to draw evangelical leaders from North, Central and South America and the Caribbean Islands to confer on the practical aspects of communicating the gospel by means of radio, TV and the printed page.

PEOPLE SAY

Princess Wilhelmina, of the Netherlands: "I now regard my task as finished, namely, to give you a picture of how my whole life was guided and had significance in Christ's high plan. . . . I pray that Christ's joy may descend on His whole humanity and that mankind's joy may be fulfilled in Him. He stands at the door of its heart, and knocks. If mankind hears His voice and opens the door, He will enter."

WELDON B. BLACKFORD, Editor

Youth and the Older Folk

I was walking down the street of a certain city when a skinny-legged, high-spirited teen-age boy whisked past me, running head-on into an elderly woman, brushing her against the wall of a building and knocking her down to the sidewalk. With his hands on his hips and a snarl in his voice he expressed his contempt to the woman for getting in his way and dashed off in disgust, leaving the woman lying on the pavement.

Not all young people are guilty of such an insult as was demonstrated by that teen-ager. However, there is no question that this incident more or less depicts the general spirit of youth today in their attitude toward older folk. Too often we find young people expressing resentment and intolerance toward older people: they resent their parents, their teachers, and even their youth leaders.

The Bible says this attitude is indicative of the spirit of our age. The first chapter of Romans and the third chapter of Second Timothy contain a description of this spirit of intolerance and resentment.

This same spirit sometimes gets into Christian youth activity: youth resenting the older folk at their rallies, visiting their weekly youth meeting, showing an interest in their fellowship times. Our AYF program is against this resentment and intolerance and suggests that we need the influence of our older folk in our program. It is our conviction that there will never be friction between youth and the older folk if the program and activities for youth are planned for our youth.

Young people can really make good friends with the older ones. We print here by permission an article by Catharine Brandt and trust that it will be helpful to our young people who read the Youth Page of the Witness.

Seven Rules for Young People Who Know Old People

Not long ago a writer for a well-known magazine said, "The world's most crowded freeway is death."

Sure, you think, everybody someday noses into the traffic on that road! In the back of your mind is the fact that you will be a part of that crowd, too.

Funny thing about that highway —the nearer you are to being in the middle of the traffic, the more alone you can feel. Traffic all around you, but nobody cares about you. Strangers, all.

That's the way it is with old people, too. Many of their friends and relatives have already left. The gap is wide between old people and young people.

Some evening when life seems to be stuck—no dates, no games, no relish for homework—pull out one of these golden rules and try to close up the gap between you and some older person you know.

Rule 1. Be patient with the old people in your life. Forbearance is an old-fashioned word, but it needs reviving. There were times when you weren't as quick and attractive and capable as you are now. There were times when you needed loving patience. Give. Be patient.

Rule 2. Be gentle. Many older people are terribly frail. Sometimes just a tight handclasp, or the grasp of an arm can hurt. Jostling against them can cause a bad fall.

Rule 3. Be respectful. Don't ridicule an old person's accent, colloquial expressions or outdated mannerisms. Antique collectors consider any object seventy-five years or more old of great value. Grandma may not be flattered if you call her "antique," but you should know that her being around so long means she has a valuable stock of anecdotes and old customs and much wisdom.

Rule 4. Be a good listener. Give old people your attention. Don't ignore them. Very young children scream for attention when they are ignored. Foolish people get into their cars and speed as their bid for attention. But very old people just sit and knit, or dream and long with all their hearts for someone to listen to them.

Rule 5. Be loving. If, as Victor Hugo has said, man's happiness in life depends on the conviction that he is loved, then the opposite is true; and the person who feels he is unloved is sure to be unhappy. This is something apart from the love of the Saviour. Don't cheat them. Pamper them with mail or little gifts. Make them feel *you* love them.

Rule 6. Don't deprive them the pleasure of anything they can do for you. Let them teach you to knit, give advice, expound Bible truths, or work out a family tree with you.

Rule 7. Be sure the old person you know knows Christ. It is a tragic thing to see a man or woman approach the end of his earthly life with no decision for Christ. If your older friend is in that undecided condition, don't let another day go by without praying for that person. Take your Bible to him. Discuss with him God's gift of salvation.

Do you really know old people? Give these rules a try and you'll find the old people in your life worth knowing.—Today.

A Dying Man Finds Christ

By REV. GEORGE O. MOFFAT, *Ecuador*

Washikta was a very sick young man when his brother carried him to the Alliance Mission station at Chupientsa in the southern jungles of Ecuador. His old mother came to cook and care for him, as he was unable to walk or even turn himself in bed. We later learned that he had been in this state for two years and a brother had died with the same symptoms. As Washikta was from the Roman Catholic Mission he himself had no desire to come to us, although he had tried all the witch doctors he knew to no avail.

A few injections eased the pain and he could sleep at night as he had not done in many long months. A neighbor missionary had just installed X-ray equipment and a doctor was there teaching him how to use it. We decided to send Washikta to that station by the Missionary Aviation plane for a thorough examination. He was terrified at the thought of such a trip, but was happier when Juan, a Christian Indian, offered to accompany him.

The next day the doctor called us by radio, over the jungle network, saying, "I'm sorry to tell you that it's too late to do anything for Washikta. He has tuberculosis which has eaten into his spine, and his lungs also are very badly infected."

We had him brought down to Chupientsa again and told him the sad truth. Two large sores deep in his back healed under the missionaries' care, and now he could rest a bit easier. Esteban Caseipa, our faithful helper, had many talks with him explaining the way of salvation, and he finally professed to accept Christ as his Saviour.

When we told Washikta's family that they would have to take him home, as we had done all we could for him and were soon leaving for furlough, the brother refused to touch him. Again Juan, the Christian Jivaro, came to our rescue, saying, "I will take him across the river to my home."

A short time after we left Washikta died. To a Jivaro death is an awful thing, and especially if one has been so long in bed with nothing to do by day and night but to think. After death, what? They say it would be much better to be shot from ambush and die quickly. But Washikta's homegoing was glorious. Juan tells us that as the end approached he said, "I am not the least afraid to die. I am not really dying, I'm going up to heaven. I can see it open; it is very beautiful up there." Then at that moment he said, "I see a Man dressed all in white and He is coming to take me there with Him."

"Topical Textbook Day" in Thailand

January 26, 1959, turned out to be "Topical Textbook Day" at the conference of the missionaries of the Thailand Mission. The *Topical Textbook* is the first Bible help in Thai for the national pastors and Christian lay leaders.

Mr. and Mrs. Jerut Gesamesin and daughter, Thailand, are now believers in Christ

Providentially the textbook, a project of three years' concentrated effort, had just come off the press in Bangkok the day before Rev. Jack Falkenberg was due as guest at the conference. Mr. Falkenberg's father, Rev. Don Falkenberg, is president of the Bible Meditation League, which had provided 50 per cent of the funds needed to print this 828-page book containing over 30,000 Bible references. Other funds for printing were graciously provided by the Moody Literature Mission. Many ALLIANCE WITNESS readers also gave generously for the production of this much-needed textbook.

Mr. Falkenberg offered the dedicatory prayer after Rev. P. A. Voth, chairman of the Thailand Mission, presented him with the first copy off the press.

Mrs. Marvin Martin, who is now assigned to the Alliance Literature Department in Bangkok, was in charge of translating the book. One conversion has already taken place. Mr. Jerut Gesamesin, Thai government official who assisted in translation, had accepted the Lord before the translation was completed.

Mr. Jerut's only daughter became a Christian about the same time as her father, and since then the mother has also become a Christian. She has proven to be a true believer and has won a friend in the Thai Education Department to the Lord. The three adults have been baptized, and Mr. Jerut is regularly preaching for the Sunday services in Lopburi, where he is a chief accountant for the government.

What a Lie May Cover

By MIRIAM CAIN, *Africa*

"I must not tell a lie." Such is the answer you are likely to get if you ask an African if it is going to rain. In this land a lie is any false statement, whether it is spoken out of inadequate knowledge or with intent to deceive.

What marvelous regard for truth, you may think. Not so, for if you know the African you realize that his "I must not tell a lie" is inconsistent with his way of living. He helps himself to fruit in your yard. His wife puts water in the milk she sells you. His child standing at your gate answers your question, "What

The Coy Memorial Church in Imabari, Japan, has a large mission field at its doors

do you want?" with "Nothing at all." Yet five minutes later you see the same lad sneaking along the inside of your hedge.

The African's inconsistency is a barrier to his spiritual stability. Perhaps some professing Christian has been missing from reading or Bible study classes for a long time. You see him on the street and urge him to come back. Not wishing to refuse you to your face, he promises to come but he does not appear. And then there are sermons to which the men of the village nod assent and say, "Truth, truth!" But do they repent? Very seldom. They are making use of the polite lie.

Or perhaps you have been talking with Amadou, the ivory seller. You've seen his apprentices and workers in action, turning out intricately carved and highly polished tusks that sell for hundreds of dollars. Tall, pleasant, the proud possessor of false teeth, Amadou will tell you that the Christian way is the truth but that he would lose all his prestige if he should accept it. Another day you see that he is not convinced of its truth. "How could God have a Son?" he asks. If you mention Christ's resurrection as the proof for Christ's atonement and provision for salvation he will reply, "But if God agrees to a person, you can be saved through that person" (obviously referring to Mohammed).

Amadou demonstrates the typical Moslem attitude. Theoretically the Moslems believe our Scriptures as well as the Koran, but they avoid any contact with the gospel and do not make any effort to learn the truth. If a contrast is pointed out between the Christian Scriptures and their beliefs, they will answer that the interpretation of God's Word varies from one time to another.

Even the children are well-versed in Moslem teachings. In a children's meeting an incredulous look passed between two of the boys as they heard the story of Christ's appearance to the disciples following His resurrection and of Thomas' cry, "My Lord and my God!"

What can one say that will pierce through Moslem indifference to the truth? Do they have no desire at all to *know* that they are saved, or even to know whether they *can* know? Is God satisfied to have only half a dozen converts from a tribe numbering hundreds of thousands, such as the Maninka or the Foula tribes?

Can it be that these hearts are harder than those of the priests of the apostles' day, of whom it is written that a great company were obedient to the faith? Do we need more prayer? More faith? A different approach? We ask ourselves these questions, but we are not satisfied. Our hearts plead, "God, show us the answer!"

"The Word was made flesh, and dwelt among us, . . . full of grace and truth." Do remember the multitudes surrounding your missionaries in French West Africa and lift your hearts to God for them, that they might know the Truth and that the Truth might set them free.

Pray for

The General Council

Buffalo, N. Y., May 13-18

The General Council is a most important gathering. Reports of departments and committees are heard and policies are formulated at this annual meeting.

This year also there will be elections for the secretaries of the various departments: Home, Foreign, Publication, Education, and the editor of The Alliance Witness. There will also be four members elected to the Board of Managers, two members each to the Committee on Rules and the Committee on Salaries, and such other committees as the Council may appoint.

Elections will begin at 9:30 A. M. on Monday, May 18.

Kindly address all correspondence concerning accommodations and local arrangements to Rev. Charles Droppa, 12 Pembroke Ave., Buffalo 15, N. Y.

Beauty for Ashes in Japan

By Rev. A. Paul McGarvey

This Bible verse (Isa. 61:3) has been demonstrated in a remarkable way in our Japanese national church. The whole matter revolves around our new work in Imabari, an important port city on the Inland Sea.

Before World War II a group of Christians met as an Alliance church in this city. The war brought an end to the fellowship when the city suffered almost complete destruction. After the war the city was rebuilt rapidly, and it has become one of the finest cities along the northern coast of Shikoku Island. Alliance pastors from nearby towns periodically gathered a few Alliance friends together in the rebuilt city, but little advance was made.

The real break came when an eight-day tent campaign was held during the summer of 1955. There were a goodly number of decisions, and an energetic nucleus of people was formed. About that time a former Alliance Christian worker came back to Shikoku Island. Following the

war he had fallen into the hands of the Russian authorities in the northern Kuril Islands but was now freed. He was appointed to lead the little flock of believers at Imabari. They carried on heroically for about two years, but were handicapped without a permanent meeting place.

The group was faced with a desperate situation. They were unable to lay aside money for land and a building program while partially supporting the pastor and family and renting a meeting place. But God began to work 6,000 miles away in the hearts of Alliance church members in Toledo, Ohio. The Harvey Coy family had recently been bereaved of a noble husband and father whose love for missions and the Alliance work around the world had filled his heart for many years. The family recognized this and set aside a liberal part of his estate to establish a memorial church in Japan.

The missionaries and national church leaders accepted it as an act of God's providence and gladly designated the gift for Imabari. Land prices being what they are in crowded Japan, and with building costs climbing steadily, it appeared at first that the project could not be completed with the amount in hand. However, God was at work again behind the scenes. Old United States Army buildings in Yokohama became available for religious purposes. After investigation and the proper paper work a large barracks building was released to the Alliance in Japan. It was dismantled and shipped to Imabari.

The dismantling crew proved to be "house wreckers" in the truest sense of the word. When the contractor first saw the heap of irregular pieces of building material, he threw up his hands and said it was impossible. After a second appraisal and considerable encouragement from the missionaries and pastor, he tackled his job. The carpenters seemed to receive divine insight and soon a well-planned chapel and pastor's residence was under construction.

When it came time to dedicate the building there were many expressions of admiration for the finished job. The building is simple and plain, yet attractive from the outside and comfortable on the inside. To the glory of God it sits on a pleasantly located lot in the center of a large residential section and only a few feet from the main bus line.

Up from the ruins of total war and out of the shadows of death and bereavement has come "beauty for ashes." It is a house of God in a neighborhood of spiritually lost men and women—the "Coy Memorial Church."

R. M. SEARING

Colombian girls prepare used stamps for sale

Put Your Stamps to Work

BY REV. ROBERT SEARING

Recently Corina and Edna Lopez, sisters and employees of the Alliance bookstore in Cali, Colombia, finished their last day's work and two days later were on the train for Armenia to enter the Bible Institute in preparation for the Lord's work. The particular responsibility of these girls was to prepare and sort for sale stamps sent to us by many friends in the United States and Canada. The sale of used stamps paid their salaries, from which they saved enough to provide for a year at school.

Proceeds from the sale of these same stamps, after paying salaries of the girls employed to sort and prepare them, saved us from a drought of Scriptures. We were able to pay the Bible Society several hundred dollars for a large shipment of Bibles and Testaments. None came into the country for several months after that due to import restrictions, and the Alliance Gospel Bookstore in Cali had the only stock of Scriptures in the country. Money from stamps also often enables us to pay accounts outside of Colombia that we would otherwise be unable to care for.

Please continue to send us your accumulations of used stamps. Any kind, any amount, from any country are welcome. There is just one exception: the common four-cent U. S. Lincoln stamp no longer has a market. All other four-cent stamps and those of every value and country mean Spanish gospel literature for Colombia.

Little things do big things. One pound of used stamps will buy one Sunday school subscription; two ounces of used stamps will buy twenty-five tracts; eight ounces will buy a New Testament, and three pounds will buy one Bible. Put your used stamps to work for the Lord.

Please do not attempt to remove the stamps, but leave a good margin of envelope around them. Send them by *letter packet* (first class mail) to Rev. Robert M. Searing, Apartado 624, Cali, Colombia.

India–Marathi

Pray for the men in the Anjangaon Surji area who have not received a call to serve a church. They will need work after April 30. Pray that God will meet their hearts and also supply employment. . . . Pray for those men who have been called to churches which promise only partial support. Pray that satisfactory arrangements may be made in secular work that will supply the balance needed for a livelihood until the churches meet this need.

French West Africa

A further report about the leader of all the women's secret rites and fetish groups for her village (Oct. 22, 1958, issue) who was ill with a cancer on her tongue: Nothing could be done to help her, but in the weeks before she died there was every evidence that she really understood the Lord's atoning death for her. Her daughter also professed salvation before her mother's homegoing. Rejoice in their acceptance of Christ.

Congo

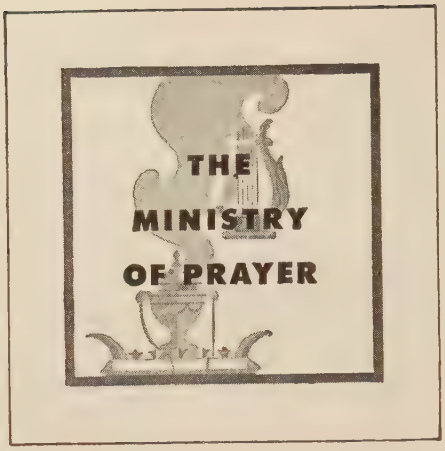
Pray earnestly for the Alliance church people who are experiencing much unrest regarding schooling for their children (Dec. 31, 1958). Attendance in the mission schools has decreased tremendously this year. . . . Pray for the school and home for missionary children now located at Kinkonzi and serving both the Congo and the Gabon fields. Remember the children—especially the ones from Gabon who are so far from their parents—and the house parents and the teacher.

Viet Nam

The Nhatrang church is showing remarkable growth under the leadership of Pastor De *(Day)*, formerly of Hanoi, and now has a membership of 500. Almost every week several people accept Christ. These people are not won through evangelistic services but through the witness of the members of the congregation. Oftentimes they attend the prayer meeting with the purpose of giving their hearts to the Lord. The pastor then visits them regularly over a period of time in order to strengthen them in the faith of God. . . . The new group the Nhatrang church is helping to establish is calling a pastor at the close of the Bible school in April, and it will be self-supporting from the beginning—a healthy sign. The Nhatrang church has already planned to open another new work.

Tribes of Viet Nam

Praise God that as the result of concentrated witnessing in tribal villages of the Banméthuot and Cheo Reo districts, thirty-six persons have prayed recently. . . . Pray for the ever-widening ministry of the Banméthuot Leprosarium. Because of the emphasis upon establishing segregation villages and outpatient clinics, an increasing number of people are being reached



with the gospel. . . . Pray for the healing of Ama H'Breo, deacon of the Banméthuòt church and a member of the revision committee of the Raday New Testament. He has been ill mentally for approximately two months. Trust God for full deliverance.

Cambodia

Regular trips are being made into the tribal areas of Kratie. Three tribal leaders in the villages of Pou Chree, Krong Teh and Krong Kek are ready to lead their entire villages to accept Christ, but there is no one available to remain to teach them the truths of the gospel for which they hunger. . . . Pray that God will overrule government opposition and that He will provide a couple to study the tribal language, so that there may be a people for His name from the Mnong-Biet tribes of Cambodia. . . . Alliance missionaries hold weekly services for the American community of about three hundred persons in the capital city of Pnom Penh. Rev. M. E. Graven has been their pastor for the last two years but will soon be leaving on furlough; there is no one available on the field to replace him. Pray that God will lay the burden of this important ministry on the heart of someone in the homeland and that the Foreign Department will be able to send out a qualified couple soon. . . . Several Christian students have left their homes in the country and have gone to Pnom Penh and are studying in the schools and colleges there. Those that cannot live in the schools live on the Buddhist temple grounds. Pray that money will be forthcoming to build a hostel for them where they can still be under Christian influence. The amount needed is $6,000.

Colombia

Pray for divine protection for the believers against the false cults which are sweeping the land. . . . Praise God for His blessing upon the Bible institute students during the vacation period. . . . Rev. and Mrs. O. W. Jacobson have had to remain in the homeland and have taken a church in the New England District. Thus there is an even greater need for new missionaries in Colombia. Praise God that there are good prospects for the entry of two new couples; pray that every obstacle will be broken down.

Ecuador

There is much evidence of spiritual growth and maturation in the lives of the young folk at the Guayaquil Bible Institute. Spiritual battles have been fought and won. Students have caught an entirely new vision of the whitened harvest fields. Pray every day for the Lord's work there; this is the secret of their continuous victory and advance. Pray especially that God will be preparing the hearts of many more young men and women to come to the Bible school next term. . . . Praise God that Mrs. Oliver Harris is much better after having hepatitis, although she is not yet able to teach.

Japan

The hundredth anniversary of Protestant missionary work is being celebrated this year in Japan. The Alliance churches are planning to hold evangelistic meetings from June 1 to August 30 as time, weather and resources will permit. The plan calls for teams of pastors and missionaries to travel in automobile caravan from village to village in the unreached mountain areas of the Hiroshima and Ehime prefectures. If these campaigns are to be successful, prayer support, as well as careful planning and financial resources, is much needed. Make this a matter of earnest prayer.

Philippine Islands

In a recently begun religious instruction ministry in the schools at Santa Maria, Davao, Miss E. Aragon is reaching four hundred students three times a week with the gospel. Pray for God's anointing upon her and for the salvation of many of the students through this presentation of His Word. . . . One of the Alliance pastors, Mr. Burang, is endeavoring to shepherd over forty local congregations, an impossible task for one man. Pray that God will raise up men who will assume the responsibility for some of these churches. Pray, too, for Mr. Burang and his family, that physical strength and great grace will be imparted to them. . . . Missionary conventions are being conducted in a number of churches. Their purpose: to create greater personal interest in the missionary challenge facing this field. Pray that young people will be called forth into the Lord's service and that giving will be increased in order that these young folk can go forth into the yet untouched areas.

New Guinea–Baliem Valley

The Danis in the Ibele area are very open to the witness of the gospel since they have heard of the hundreds of Ilaga Danis who have turned to Christ, leaving their fetish worship (March 11 and 25 issues).

CLIFFORD E. HARROD, Reporter

On Furlough

Rev. and Mrs. W. S. Martin arrived in Boston on April 8 from French West Africa.

Rev. and Mrs. H. M. Beardslee and children, Keith, Howard, Jr., and Beth Anne, arrived in New York March 29 from French West Africa.

The New Generation

To *Rev. and Mrs. R. R. Rudes,* Indonesia, a daughter, Deborah Ruth, on March 25.

With the Lord

Mr. John P. Moore, of Johnson City, N. Y., went to be with the Lord very suddenly on Sunday morning, February 22. He was fifty-four years of age. He had been the organist in the Johnson City Christian and Missionary Alliance Church for over thirty years.

Mr. Moore is survived by his wife, Thelma, and a daughter, Kathryn, a senior at Houghton College; two brothers, Mr. Paul A. Moore, of Johnson City, and Rev. James H. Moore, a missionary in Seoul, Korea. His father, Rev. Walter L. Moore, was one of the early Alliance workers.

Evangelist Begins Summer Schedule

From October through March Rev. Frank Bertram Miller ministered in the South. Most of this time he was in the Orlando (Fla.) area, with four months of special ministry at Bibleland. He also ministered for several weeks at Taft and held a campaign in Fort Pierce. In April he held meetings in Riverdale, Chicago; Kentucky and Sydney, N. Y. Following Council at Buffalo he will begin his summer schedule at Walton, N. Y. Mr. Miller's permanent address is Beulah Beach, Ohio.

Pittsburgh Exceeds Offering Goal

A missionary pledge of $65,000 was the goal for the 65th Bible and missionary convention held in Pittsburgh, Pa., March 8-15. With deepened missionary fervor the members and friends sent the total up to $70,000, a record pledge offering. The convention, held in Carnegie Hall, is an annual event of the North Side Church of The Christian and Missionary Alliance, and is directed by Dr. Kenneth C. Fraser.

Dr. Merv Rosell, of Montrose, Calif., was mightily used of God in the eight-day convention. On two evenings people stood the length of the three aisles and across the entire front of the hall in response to the invitation to meet God. Among those finding Christ as their Saviour were a young Jewish student at the University of Pittsburgh and a middle-aged Jewish lady. On Friday evening approximately three hundred men responded to a five-point invitation to follow Christ.

The distinctive message of each of the three Bible teachers kept the daily sessions well attended. Rev. Paris Reidhead preached each afternoon at the Deeper Life Hour. Rev. Don Kenyon addressed the convention each morning at the Sanctuary Hour, and Rev. H. P. Rankin gave very practical messages on "The Lord for the Body" and conducted the healing service daily.

The Sunday afternoon missionary platform rally with missionaries and a fifty-voice choir in costume was conducted by the assistant pastor, Rev. Ralph E. Godwin. Among the missionaries attending the convention was Mrs. Ruth Ellenberger, who had arrived in the United States from Africa just one week earlier. Rev. Robert L. Davis, missionary appointee to Viet Nam, addressed the capacity audience. Rev. John Bechtel, Mrs. George Constance and Mrs. C. E. Notson brought forceful and helpful messages from their respective fields daily.

Expansion Planned in Kent, Wash.

Rev. Daniel Smuland and members of the Alliance Church in Kent, Wash., are rejoicing in evidences of God's blessing in recent months and look forward to a program of expansion in the months ahead. Special praise is given for increased attendance and membership in 1958, the Lord adding several young couples willing to shoulder responsibilities in church and Sunday school work. Average attendance in the Sunday school during 1958 showed an increase of 46 per cent over 1957.

Pre-Council Service at Hamilton

The Preachers Chorus will present a pre-Council program at Delta Tabernacle, King Street East and Rosslyn Avenue, Hamilton, Ont., on Tuesday evening, May 12.

The chorus will have its first rehearsal in Hamilton at 2:00 P. M. May 12. All members are invited. Those who have not yet notified Dr. R. R. Brown of their intention to be present are asked to do so. His address is 2006 Douglas St., Omaha 2, Nebr.

Rev. Ralph M. Uhlinger and his congregation will entertain members of the chorus and their wives overnight.

In January the congregation purchased a two-acre tract of land which provides an excellent site for a building. An estimated expenditure of $30,000 is anticipated for an adequate building. Expansion of facilities is an urgent need, as present facilities, including all rooms in the parsonage, are taxed to capacity during the Sunday school hour, and three classes must travel to homes several blocks away.

The Kent area is a fertile mission field, with many new families moving in continually to work in nearby Seattle. A good spirit of prayer and faith in God exists in the church. They request the prayers of the Alliance Family that the Lord will provide the means for this needed expansion.

A missionary conference was held in February, resulting in an increase of several hundred dollars in the pledge.

Floods Damage Ohio Church

During the winter floods in Ohio the Mount Vernon Alliance church suffered approximately $30,000 in damages. The building itself was damaged and all the furnishings were a total loss, including a Hammond organ, piano, seats, etc. Water in the building was approximately six feet deep.

The congregation has been meeting in a school building since the loss was suffered. It is intended that the property will be sold because the cost of repairs and reconstruction would be exorbitant. The congregation plans to buy another church property.

Lost Alliance Families

Many Alliance families are moving into the rapidly developing Long Island, N. Y., area, and have lost contact with the C. & M. A. because their former pastors have failed to direct them to the Alliance churches on Long Island. It would be appreciated if pastors would not only inform their parishioners of the Alliance churches in the Long Island area but would also send the names and addresses of such persons to Rev. Stephen Kanter, 119 Noble St., Brooklyn 22, N. Y. As president of the Long Island Alliance ministerium, Mr. Kanter will see that the families are contacted by the nearest Alliance pastor.

Revival Experienced at High Point

In an eight-day revival effort during March the High Point (N. C.) Gospel Tabernacle was unusually blessed of the Spirit of God. The evangelist was an old friend of the Tabernacle, Rev. W. G. Weston, of Elizabeth, Pa. Visitors from all the nearby area came to witness God's working in the lives of believers and the winning of the lost.

The hearts of the church members were stirred, and most of them sought the Lord with fuller consecration during the meetings. Many were healed and a good number sought God for salvation. Rev. J. E. Nelson is pastor.

Sixty-Eighth Convention Held in Pasadena

The sixty-eighth missionary convention of the C. & M. A. in Pasadena, Calif., was held March 15-22 and proved to be a time of unusual blessing. Much preparation and prayer, including a day of prayer and fasting on March 10, preceded the convention.

Speakers participating in the services included Rev. R. M. Landis, of the Philippines; Mrs. Elizabeth Jackson, Indonesia; Rev. Rodger Lewis, Bali; Mrs. Ruth Stull; Dr. C. E. Britton; Dr. Louis T. Talbot, and Mr. Mel Miller.

The preaching of the Word was pungent and practical and the missionary challenge was ably and effectively presented by each missionary speaker. A score or more of young men and women offered themselves for missionary service at the Saturday and Sunday evening services, while a cash and pledge missionary offering in excess of $36,000 was made. The pledge offering represents an all-time high in the history of the Pasadena church which received its early missionary emphasis and impetus under the anointed ministry of such men as the late George W. Davis. Rev. James E. Davey is the present pastor.

Holy Week Services

Rev. Gilbert H. Johnson, vice-president of Nyack Missionary College, was the speaker at a week of services sponsored by the Ministerial Association of New Wilmington, Pa. The services were held in the United Presbyterian Church. The attendance increased nightly until at the Thursday Communion service over 500 persons were present. On Good Friday members of the ministerium joined with Mr. Johnson in giving messages on the Seven Last Words.

Mr. Johnson also ministered at the New Wilmington Alliance church on Sunday, and to the C. & M. A. ministerium on Tuesday morning. The presence of the Lord was keenly felt as the Holy Spirit ministered through His servant in each service. Melvin C. Allison is pastor in New Wilmington.

Hope Church Holds Missionary Convention

Hope Church, Indianapolis, Ind., held its missionary convention during the week of March 15. On the closing night the 300 members sent the pledge offering to a new high of $115,400, an increase of $12,000 over the previous year. This represented a total of 345 pledges among members and friends of the church, ranging from $1.00 to $5,500 for the year. Many pledges were from small children.

Average attendance during the week ran to almost 350 and on the closing Sunday morning a record attendance of 562 people was reached. Dr. James R. Graham, Formosa, brought stirring messages on the Bible basis for missions during the first two days of the convention. On Tuesday evening Dr. Alan Redpath, pastor of Moody Memorial Church in Chicago, spoke on missions and the Holy Spirit. On Wednesday night, following brief messages by two medical doctors soon to be representing Hope Church as missionaries in Africa, the filmstrip "The Five Martyrs" was shown. At the close of the service nearly fifty young people made definite commitments of full surrender to the Saviour. Thursday through Sunday Dr. Oswald J. Smith ministered. The missionaries were Rev. George W. Breaden, Arab Lands; Rev. T. J. Andrianoff, Laos, and Mrs. Kenneth Lewis, Ecuador. Rev. Russell R. Kauffman is the pastor.

New Church in Michigan

In 1940 through visitation and Sunday services in the White Chapel, Millington Road near Bray Road, two lay leaders, Mr. Clarence Boyer and Mr. George Langdon, started what is now the Christian and Missionary Alliance Church, Arbela, Mich.

In 1951, under the direction of Rev. Roland Ayers, the fellowship was organized. Just prior to the ministry of Mr. Ayers there were interested persons from Flint and Saginaw Alliance churches that kept the fellowship intact. The trustees of the C. & M. A. church, Flint, Mich., signed a lease for the White Chapel in order to secure quarters for the group.

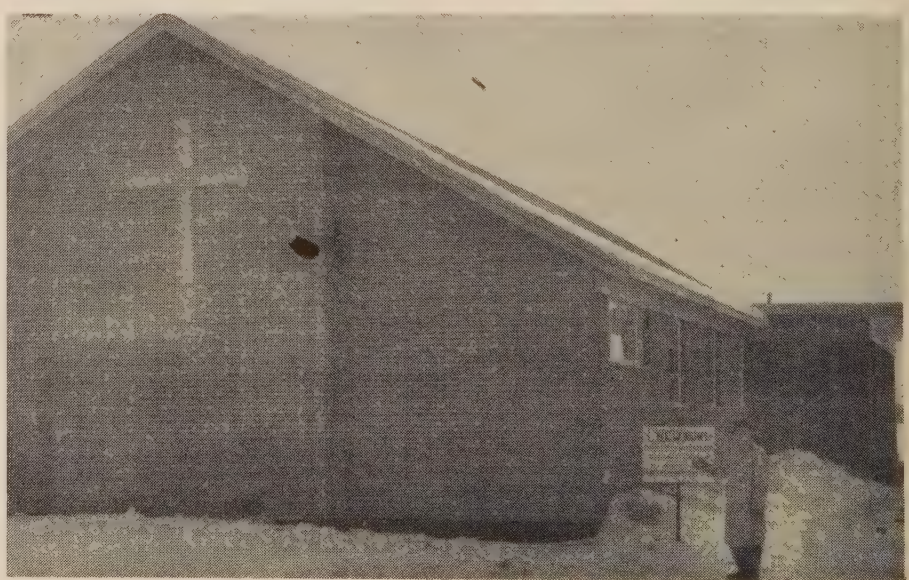
Construction on the new church on the two-acre site began in June, 1958, with excavation of the property by donated labor. Under the direction of the contractor, Mr. Andrew Haenlein, the work continued with the major part of the labor given by members and friends. Mr. Haenlein's services were donated to the church, thus enabling the construction of a building valued at $30,000 for $14,000.

The auditorium accommodates approximately 200 persons. The downstairs provides approximately 3,000 square feet of Sunday school facilities. There is an apartment in the rear.

Pastors who have served the church are Rev. H. C. Stein, Rev. Louis Isch, Jr., Mr. Raymond Topham. Since the organization the pastors have been Rev. Roland Ayers, Rev. Lowell Steiner, and the present pastor, Rev. Clarence E. Hager.

The new church is located at 8584 Bray Road, with mailing address of Vassar, Mich.; however, the church is located just six miles west of Millington, Mich.

Christian and Missionary Alliance, Arbela (Vassar), Mich.



Missionary Treasury

★ ★ ★ ★ ★

February, 1959

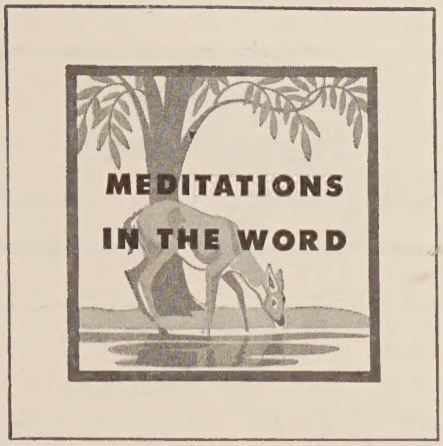
General Fund	$261,556.08
Missionary Specials	36,029.39

In the first two months of 1959 the income for the General Fund was $23,000 short of the 1959 Budget of $309,000 per month. This Budget represents a basic minimum of expenditure to carry the Society through 1959. With many doors open to the gospel and missionary opportunity never greater, let us pray effectively and give generously that every need for advance shall be met.

Gifts for the month of February are covered by our Receipt Nos. 1712-3141 and 144-257. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York 36, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S. King
Treasurer.



Edited by EDITH M. BEYERLE

Sunday

2 CHRONICLES 16:7-14 (verses 12, 13).

Here was a king who had begun his reign by an act of simple, implicit trust in God, . . . and by that trust . . . he won one of the most glorious victories of history. But success corrupted him, and taught him to value too highly the arm of flesh, so that in his next great crisis . . . he formed an alliance with Syria, and lost the help of God. . . . He became sick. . . . Again he turned to man: "He sought not to the Lord, but to the physicians. And Asa slept with his fathers."—A. B. SIMPSON.

Monday

ROMANS 3:21-31 (verse 24).

As the old saying has it: "Justified means *just-as-if-I'd* never sinned." . . . God looks at the believer through Jesus Christ, seeing him perfect in the Saviour; but God also looks at the believer as he is in his condition, and has provided a series of measures whereby the believer's condition may be lifted toward his position in Christ.—EXCHANGE.

Tuesday

GENESIS 22:1-14 (verse 8).

Write deep in your heart . . . this word of sublime confidence, *Jehovah-jireh*. It tells you that you can trust God always, that no promise of His ever fails, that He doeth all things well, that out of all seeming loss and destruction of human hopes He brings blessings. . . . Jehovah-jireh calls you to enter each day with calm trust. He bids you put away all anxieties and forebodings—"The Lord will provide."—BITS OF PASTURE.

Wednesday

1 SAMUEL 1:10-19 (verse 19b).

More things are wrought by prayer
Than the world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep and goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?

—ALFRED TENNYSON.

Thursday

EPHESIANS 1:15-23 (verses 18, 19).

I remember reading once that for hundreds of years thousands of tons of water had been pouring over Niagara year by year; but it was only about fifty years ago that it dawned upon some individual to utilize that power. I believe today, by means of that power, electricity is being generated which is being used to illuminate some hundred cities. There are many believers who do not know the Niagara in their own lives.—SELECTED.

Friday

ISAIAH 19:18-25 (verse 24).

"God works in mysterious ways His wonders to perform." Usually, or often, He does this by circumstances. Assyria and Egypt were to Israel what adverse circumstances are to the child of God. They are used as disciplinary measures when the Christian, like Israel, becomes disobedient and follows his own way. But when the lesson is learned the circumstances are dealt with and they become *friends* to their erstwhile victims. Under God all are united in blessing to mankind.—PAMEII.

Saturday

PSALM 16 (verse 11).

I make it my business only to persevere in His holy presence, wherein I keep myself by a simple attention and a general fond regard to God, which I may call an *actual presence* of God; or, to speak better, an habitual, silent and secret conversation of the soul with God, which often causes me joys and raptures inwardly, and sometimes outwardly, so great that I am forced to use means to moderate them and prevent their appearance to others.—BROTHER LAWRENCE.

Sunday

MATTHEW 24:42-51 (verse 44).

Christ expects us to be always ready, and then everything that comes in the way of life's duties is equally sacred and heavenly. The old Massachusetts senator was right when he refused to vote to adjourn the legislature because the awful darkness that had come on seemed to portend the day of judgment. Said he, "If this is not the day of judgment there's no need for all this fuss: and if it is, I for one prefer to have the Judge find me at my post."—A. B. SIMPSON.

Monday

PSALM 55:12-23 (verse 22).

Thou, Everlasting Strength, hast set Thyself forth to bear our burdens. May we bear Thy cross, and bearing that find there is nothing else to bear; and touching that cross find that instead of taking away our strength it adds thereto. Give us faith for darkness, for trouble, for sorrow, for bereavement, for disappointment. Give us faith that will abide though the earth itself should pass away—a faith for living, a faith for dying.—HENRY WARD BEECHER.

Tuesday

1 CORINTHIANS 15:51-58 (verse 55).

At the foot of the cross in all humility and in all adoration we have learned at once the depth and the height of human nature. We have learned to think all wisdom but foolishness for the knowledge of Christ; all purity but sin, unwashed by His atonement; all hope in earth, of all hopes the most miserable but in the faith of His most blessed resurrection; content to bear the struggles of life at His command, and submitting to the grave with a consciousness that it can sting no more.—GEORGE CROLY.

Wednesday

REVELATION 21:16-27 (verse 23).

No need of the sun in that glory-filled land—
The sun would itself there be dim!
That land where the shadows or twilight ne'er come,
Where the light and the glory are "Him."

No need for the moon in that wonderful land,
For there it can never be night;
No need of the candle for those who are there,
For the Lord Himself giveth them light.

—J. DANSON SMITH.

Thursday

1 TIMOTHY 1:12-20 (verse 15).

Can you picture a man on the middle of a thin plank thrown across a stream? As he stands there he is trying to convince those on the bank that it will bear their weight. He argues with them and at last he says, "Look, I'm heavier than you are and it holds me—so it must hold you." And the argument is won by the proof of example. That is how Paul speaks here: "Christ Jesus came . . . to save sinners; of whom I am chief."—EXCHANGE.

Friday

1 JOHN 1 (verse 7).

Usually the great emphasis in this verse is put, and rightly so, upon the word "light," thus revealing the fact that anyone who wishes fellowship with God must live in the light since "God is light." But another important fact is that there is to be progress, as indicated by the word "walk." God is not a God of stagnation, but a God of constant progression and achievement concerning His plans and purposes, formulated in the eternities but realized in time. The evangelization of the world is one of them.—PAMEII.

Saturday

DANIEL 6:16-24 (verse 22).

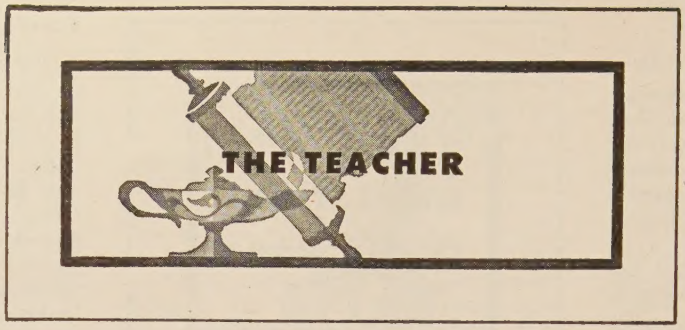
We are told that engineers on the railway dislike moonlight nights, because they are all the time fighting shadows. . . . We spend a lot of our energy—all of us do—just fighting shadows. We are all prone to mistrust God and to see great troubles rising up before us. . . . We forget that God is able to deliver us out of them all if we trust.—GOSPEL HERALD.

April 26, 1959

LESSON TEXT—
1 Samuel 18:5-16

GOLDEN TEXT—
1 Samuel 16:7

DEVOTIONAL READING—
Psalm 3



May 3, 1959

LESSON TEXT—
2 Samuel 5:1-12; 8:15

GOLDEN TEXT—
Proverbs 29:14

DEVOTIONAL READING—
2 Samuel 7:18-25

By Harold J. Sutton

The Rise of David

I. *A man's reaction to the circumstances of life sets the stage for the revelation of his character* (1 Sam. 15-17).

Saul. A previous lesson shows this to be true of Israel's first king. At Goliath's challenge (chap. 17) Saul was "greatly afraid" (v. 11). Sin causes fear and renders men unfit for life's crises. Circumstances do not make character; they do manifest it.

David. He had at last come into his own. Here, too, there were antecedents to the crisis (16:18). The giant was no match for the master of lion and bear (17:34-36).

II. *It is possible to have favor with God and the good* (1 Sam. 18:12, 14).

Men detect and universally approve goodness. Lack of favor with others is no sign of favor with God. David's behavior gave evidence of the divine presence in his life. Persecution is not always for Christ's or righteousness' sake. Sometimes stubbornness and stupidity play their part, too. Broadly speaking, diligence, industry, fair play and rectitude are approved wherever they are found.

III. *Goodness does not insure the favor of all* (1 Sam. 18: 8, 9).

Saul's star began to wane. David's was in the ascendancy. And Saul could not take it. "And Saul was afraid of David" (vv. 12, 15). The handwriting appeared on Saul's heart. Here is the disturbing power of goodness. Let righteousness rub shoulders with unrighteousness and evildoers are strangely uneasy. David's conduct was a silent but stabbing rebuke to the king's conscience.

IV. *When one is possessed by an evil spirit there are no limits to which he will not go* (1 Sam. 18:10).

Jealousy (v. 8). The green eye of Saul was upon David because the king was no longer the idol of the people. The fact that Saul was weighed and wanting at a time of national crisis gave the shepherd boy his chance. God would have done as much for Saul.

Envy (v. 9). Jealousy became envy that gnawed at the king's vitals: rejected of God, repudiated by the prophet and now replaced in the nation's regard by a mere stripling. Samuel's ominous words, together with the picture of another, perhaps this same David, on the throne, were ever with him.

Attempted murder (v. 11). What a strange contrast verse 10 presents. When God allows the soul's vacuum to be occupied by an "evil spirit," that soul stands on the border line of the damned. Light and darkness, good and evil form an ever-changing pattern as one moves towards the fast-deepening gloom of eternity's night.

Uncontrolled resentment—"Saul removed him" (v. 13). No doubt David was shunted to the hinterland with his thousand men, but he "went out and came in before the people" (v. 13). And the people knew. Jealousy and envy are not hidden long. The secret flame finds the surface and the resentment is known by all.

Nameless fears (vv. 12, 15). God gone! The affection of the citizenry gone! David gone! And the kingdom going! When God goes, everything goes and the soul loses its moorings. David may have been in the foreground but God was in the background and Saul was troubled.

David, King of Israel

Abner and Ish-bosheth were dead and Mephibosheth, being lame, was unfit to rule. The eleven tribes had for some seven years refused to yield to the kingship of David. But now they decided to become his subjects and be united with Judah once more.

I. MADE KING BY CONSENT (2 Sam. 5:1-3).

By "all the tribes of Israel" (v. 1) we are to understand both the elders and the soldiery. The latter numbered some 400,000 men. Allegiance grew out of:

1. *Mutual relationship.* "We are thy bone and thy flesh" (v. 1). Here was no outlaw from over the hills. Only an out-and-out Hebrew would be worthy of the crown. The times required a soldier-king and David was that. Qualified, sympathetic, understanding—here was one who filled the requirements of the ancient law (Deut. 17:15).

2. *Acceptable service.* "Thou . . . leddest . . . and broughtest" (v. 2). While Saul was the nominal king, David was the actual monarch. The son of Jesse possessed a remarkable capacity for ruling men. His service was a song on the lips of the citizenry.

3. *Recognized providence.* "The Lord said to thee, Thou shalt" (v. 2). Belatedly the tribes confessed that the divine will had been observed; now it was to be obeyed. The man of God's choosing was at last to come into his own.

One thing remained: public ratification. This was threefold: (a) The elders came (v. 3). Here was national acceptance of David as king. (b) "David made a league" (v. 3). They engaged to serve; he engaged to rule according to the law (Deut. 17:14-20). (c) "They anointed David" (v. 3). Thus was the covenant between subjects and sovereign ratified.

II. MADE KING BY CONQUEST (2 Sam. 5:6-9).

The shepherd-king could not rest on past laurels. There must be:

1. *Destruction.* Jerusalem was to be taken from the Jebusites. All our possession must be possessed. All that God gives has to be taken. There is no conquest without conflict.

2. *Construction.* The construction of a new capital at Jerusalem was the beginning of a new era in the life of the nation. How often destruction becomes the first step in construction.

III. MADE KING BY CONSOLIDATION (2 Sam. 5:10, 12; 8:15).

Consent and conquest must be followed by consolidation if the throne was to be established. The elements of this are:

1. *Personal* (v. 10). Granted that man cannot do it alone; neither can God. In the divine plan both are necessary. "David . . . grew great, and the Lord . . . was with him." It is part and counterpart.

2. *Moral* (v. 12). God brought David where he was. And this was not for David's sake, but for Israel's. The primary reason for blessing was the nation, not the man.

3. *Ethical* (8:15). It was never said that Saul "executed judgment and justice unto all." Israel's first king never really cared. But David was just in the laws made and the decisions rendered. May this be said of us also.

DIVINE PREPARATION FOR CHRISTIAN LEADERSHIP

(Continued from page 4)

does not demonstrate the spiritual and indispensable qualities of prayerfulness, faith, moral earnestness, charity, self-control, love for the lost, and some gifts for his calling, he should be counseled as to his place in life and be no longer retained. This honest procedure might well save problems and tragedies later on for district superintendents, churches and mission boards.

School atmosphere is an important condition for young people coming face to face with God. Many youth today have never had the benefits of a strong Christian home undergirded by reverence, truth and love. To live and to study in the element of vibrant Christian fellowship is one of the priceless advantages of a Bible college. That atmosphere can be kept wholesome only when time is given to the Spirit of God in prayer and when Christ is honored throughout the whole life of the institution, from presiding at the meeting of the board to selecting a dress for a junior-senior banquet.

But atmosphere is not enough. There is need for clear instruction on the provision, the privilege, and the desperate need of every servant of God to be filled and endued with the Spirit. With instruction there should be expectancy. Times of refreshing are as timely for a student body as for any church assembly.

The question may well be raised as to the place of highly organized schedules when much of the preparation observed in the Scriptures was informal, including that of the apostles under the tutelage of the Lord. The informal occasions for teaching and learning are not to be discounted, and there are many of them even amidst daily and weekly schedules. The idea of a college being a community of persons, with teachers living with students, is gaining acceptance in our country. This calls for teachers who are so transparent in character they can meet the test of fellow-to-fellow association.

In any event, Bible colleges must have educators who have a pastoral concern for their students. They must know how to pray with their students. There is no place in a Bible school for the professional who thinks his job is done when the bell ends his lecture. The effect of a radiant Christian who combines Christlikeness with scholarship is incalculable. And a more dedicated group of teachers will not be found anywhere than those in the typical Bible college.

One more important point of divine encounter is symbolized by Ezekiel eating the roll of God's Word. Bible colleges do give a substantial place to Bible study. It is one of their distinctives. But Bible study is a misnomer when the only one who really studies is the teacher! Students sit passively to take notes on what the teacher has seen and then hand it back to him in an examination that tests their ability to memorize by rote. It is like a seeing person teaching a class of blind people what exists in the visual world. Truth will much more likely issue in spiritual experience when the student becomes deeply involved in the learning process, when he applies heart and mind to search out the rich, living truths of God's Word.

Men of God have eyes that see and ears that hear and hearts that open to the disclosures of God through the Spirit. ◆ ◆ ◆

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Alliance Bible Colleges Are Schools That Dare to Be Themselves

SOME name-changing has been taking place among the educational institutions of The Christian and Missionary Alliance. "College" has replaced "institute" on their letterheads. No essential alteration in the character of our schools is implied. The intent primarily is a recognition of the academic level that students may expect when they enroll.

According to an eminent authority in the field of education much confusion is being caused by a renaming of certain secular colleges (*Reader's Digest,* Jan., 1959). In the cases to which he has reference the change has obscured the distinctive characteristics of those schools. Colleges of agriculture or technological schools are calling themselves simply "college." Then they proceed to offer a diversity of subjects quite outside their field. This is done to attract more students and thus bolster the schools' financial status.

Under the burden of severe economic pressure some Bible schools have yielded to this same temptation. Alliance Bible schools have not. They gladly acknowledge that theirs is the same sacred trust which God committed to our Society at its inception. What was instituted originally as a stopgap training program for willing volunteers of mature years who lacked educational advantages has proven its worth. Candidates for admission in these days have had these advantages and are fully prepared for Bible study on a higher education level. Without apology the Bible remains at the heart of the curriculum and has a rightful place in the name.

Colleges of liberal arts, technical schools and seminaries have important functions, but they cannot offer the intensive application to the Book of books which is indispensable to those training for Christian ministries at home and abroad. The Bible college is no less necessary now than in 1883. A hundred and thirty years ago Charles G. Finney lamented that graduate schools for preachers taught everything else but the Bible. How he would have rejoiced to see colleges expressly dedicated to this ministry.

In the nature of things our schools cannot be financially self-sustaining. They are dependent upon the sacrificial gifts of faithful supporters and upon their ministry of intercessory prayer. Participating in living endowment plans, buying annuities and making special offerings are ways of approving the faith of schools that dare to be what God has called them to be.

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